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Christmas

SANGRE DE CRISTO NEWSNOTES

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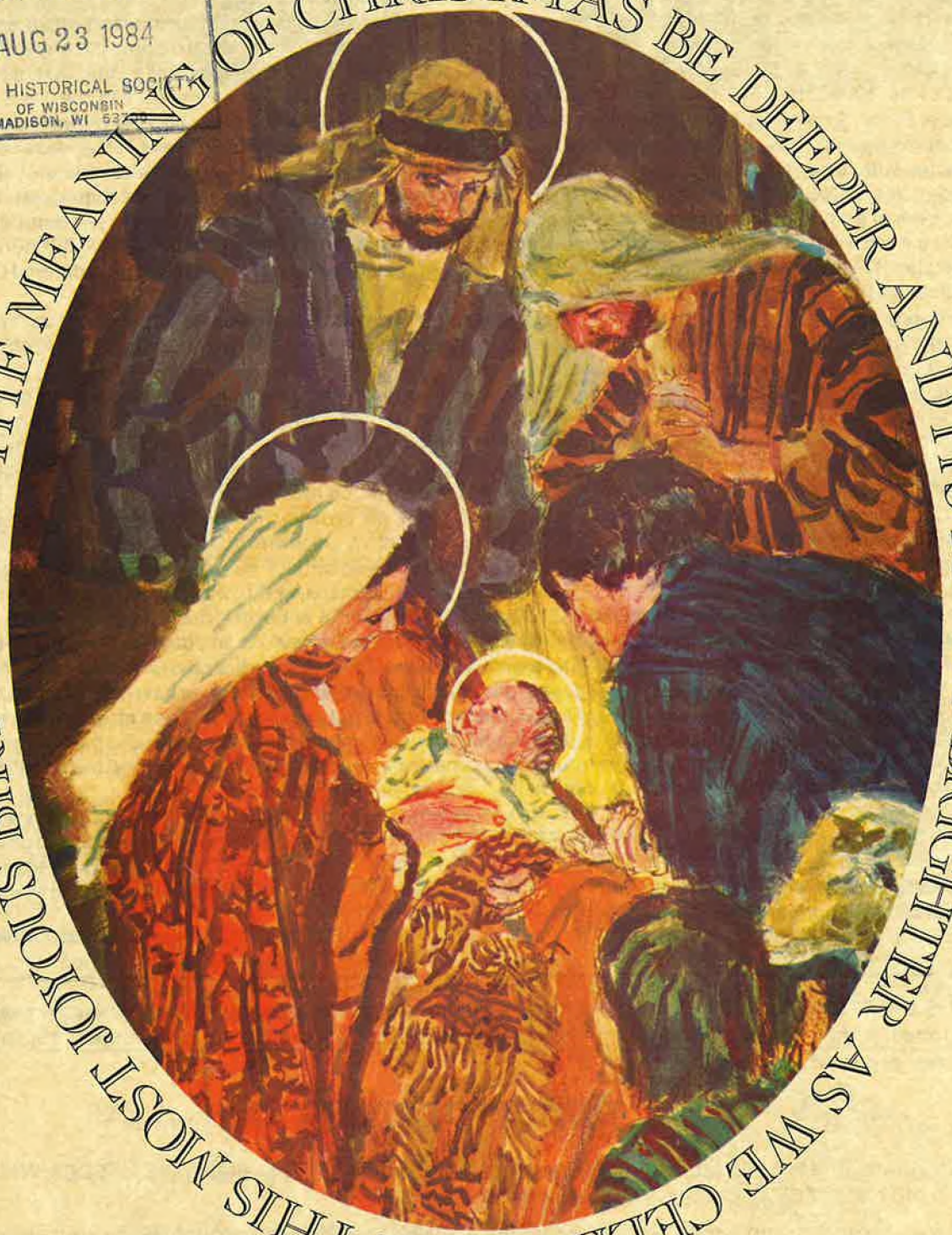

MAY THE MEANING OF CHRISTMAS BE DEEPER AND ITS HOPES BRIGHTER AS WE CELEBRATE THIS MOST JOYOUS BIRTH

From the Editor's Desk...

Surprise!! Didn't think you would be getting another issue of the SANGE DE CRISTO NEWSNOTES so soon, did you? Well, I promised to give you three issues (at least) each year, and that is what I intend to do.

On the 18th of September I enjoyed a visit with Father Fenton in Chicago where he was offering Sunday Mass and delivering a major O.R.C.M. lecture to over 500 concerned Catholics from that area. He courteously and tactfully mentioned that some people had asked him why I should continue to publish a newsletter, since we have the ORCM NEWSLETTER, which is such a good periodical organ for our traditional Catholic apostolate. I don't remember exactly what I told Father, but here are a few considerations for the current "raison d'etre" of the SANGRE DE CRISTO NEWSNOTES.

First, this newsletter began as a **personal** newsletter a year or two before the O.R.C.M. published its first newsletter. I had been receiving so much correspondence, which I was falling farther and farther behind in answering, that I was afraid I might lose contact with some of my friends and relatives. So I figured a little newsletter was one way to let them know I was still alive, and to share a little news and a few items of common interest with them. Since I have, over the years, even before my formal entry into the traditional Catholic apostolate, made many fine friends in the patriotic, anti-Communist John Birch Society (J.B.S.), it should not be unexpected to find that in the early issues of the SANGRE DE CRISTO NEWSNOTES several articles appeared with reference to the J.B.S. On the advice of Father Fenton, such articles are no longer to be found in these pages, simply so people will not be confused, thinking that, because your editor belongs to both the O.R.C.M. and J.B.S., the O.R.C.M. was somehow connected with the J.B.S. Although Father Fenton is also a J.B.S. member, the two organizations are not affiliated.

Second, the SANGRE DE CRISTO NEWSNOTES is a unique periodical, I suppose, which, so to speak, is still in the process of getting off the ground, with a circulation, until recently, of less than 1000 copies per issue. I've been including quite a few personal and family pictures or whatever. I may or may not continue this policy. I don't know. For the plan is to advertise the SANGRE DE CRISTO NEWSNOTES more and more widely as a traditional Catholic periodical and to solicit readers nationwide.

The bulk of my readership has been from Colorado and the West. And since I've been raised, and am living and working mostly in the West or Rocky Mountain area, naturally the news in SANGRE DE CRISTO NEWSNOTES tends to be seasoned with a Western mountain flavor.

Third, the traditional Catholic press is still in a relatively foundation-laying stage. I'd guess the total circulation of all even relatively worthwhile traditional North American periodicals is less than 50,000. With more than 50,000,000 baptized Catholics on this continent, and with the perhaps tens of thousands of God-fearing Protestants who have interest in and leanings favorable to the traditional (i.e. true) Catholic Church, it is sobering to consider that probably less than one person in every thousand among these, subscribes to even one good traditional Catholic periodical. So, having a periodical like this one in the growing traditional Catholic journalistic field does not appear to me to be a superfluous effort. Also, I'm sure that my small effort does contribute favorably to the gaining of new subscribers for the more important, more professional and more widely circulated traditional periodicals such as the ORCM NEWSLETTER, as well as being, perhaps, in its own way, a complement to them.

This section of this issue of the SANGRE DE CRISTO NEWSNOTES is being written on Monday, September 26th, high over America in a United DC8 flying from Philadelphia to Denver. When you're up here in the sky, it is truly impressive to see how big and beautiful this country is. As we fly over city after city, farm after farm, mile after mile, I think to myself how very many, many people and places there are with whom we have no contact whatever. The O.R.C.M. is, to every objective observer I know, the best organized, most practical and most promising traditional Catholic movement on the North American scene. Someday, many of those people and places down there, will, God willing, know about us, and the spiritual riches and consolation of the true Catholic Church will be once again (or for the first time in some cases) felt, visible, and available to them also.

Of course, all this is in the Providence of God. He knows what the future holds and what is best for us all. But as St. Paul, St. Ignatius Loyola, St. Louis Marie de Montfort, Fathers De Smedt, Dominges, Escalante and so many of the Catholic missionaries of the past had to have a wide vision, work hard, and travel far to preach the Gospel Truth and to bring the soul-saving Catholic doctrine and Sacraments to the elect of God, so in our humble manner, we, by the grace of God, have the same apostolate.

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SANGRE DE CRISTO NEWSNOTES is edited and published periodically (not less than 3 times a year) by Father Daniel E. Jones. Although your editor is a member of the Orthodox Roman Catholic Movement, this publication is not an official organ of the O.R.C.M.

****** SUBSCRIPTIONS ******

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The number at the upper right hand corner of your address label tells the year through which your subscription has been entered. For example 1978 on your label means that you will be receiving all issues of the S.D.C.N. published during 1978. If there is a 1977 on your label please send in your renewal now.

George and Rita Faul have been long-time leaders for the traditional Catholic cause in the Opelousas-Lafayette, Louisiana area. Their son Steve is a walking computer on pro football. Older son Gene is quite a tennis buff, who regularly gives your editor a good workout, and sometimes a bit of working over on the courts.

Father Placid White offered Mass in the ORCM Chapel near Opelousas, Louisiana a couple times this year. The new tabernacle you see next to him was installed later on the alter of the Our Lady of the Rosary Chapel next door to the Faul's home.

◄ News and Views ►

The latter part of October, the Orthodox Roman Catholic Movement (O.R.C.M.) in Aurora, Colorado, purchased a rectory/convent duplex. Father Placid White, O.S.B. moved from Stratton to Aurora (Denver) on the day of the closing. He appears to be very happy in his new home and circuit-riding setup with the O.R.C.M. Sister Alice, O.S.B. has since moved in to the 3-bedroom convent part of the complex. If all goes well, I plan to bring you a little more encouraging news in the future on the O.R.C.M. convent in Aurora.

Two more priests have joined the O.R.C.M., the official announcement of which will appear in the next issue of the O.R.C.M. Newsletter (January 4, 1978). They'll be helping out on our national Mass circuit. As a result of Father Fenton's O.R.C.M. speaking tour, several new Mass centers are being added to our circuit.

On December 18th I'm scheduled to fly to Chicago to follow up on Father Fenton's September Mass and lecture which over 500 good people attended, and who, at that time, purchased over $800.00 worth of cassette tapes and pertinent O.R.C.M. literature from us.

On the 4th, 5th and 6th of November I had the most pleasant and spiritually refreshing opportunity to be in Minneapolis, Minnesota for the 10th Anniversary celebration of THE REMNANT. Over 400 fine traditional Catholics from the United States, Canada and Europe were there. I met many old friends and made some wonderful new ones. The addresses delivered by Mary Martinez of Rome and Michael Davies of England were superb! Hamish Fraser was good too, but due to his accent or something, I missed a lot of what he said. From this experience and first-hand observation of THE REMNANT staff and their friends, I feel safe in recommending that you send $5.00 to THE REMNANT, 2539 Morrison Avenue, St. Paul, Minnesota 55177, for a one year's subscription to this twice-monthly Catholic periodical.

On November 7th, after saying Mass in Great Falls, I drove about 500 miles to Powers Lake, North Dakota, with 3 traditional Catholic men from near Chester, Montana. We took part the next day in the celebration honoring Father John McFadden's 50th anniversary in the priesthood. He is sure a dear and holy priest, and a tremendous asset to the National Shrine of Our Lady of the Prairies! It was a delightful experience to see, once again, after four or five years, the noteworthy growth of Father Nelson's whole operation at Powers Lake. It was good to visit with him, Cliff Thomallo, Mrs. Smith, and several other of the dear folks there. Also it was an exciting and educational experience to meet and hear speak the noted Hamish Fraser, editor of APPROACHES from Scotland. He was the guest speaker capping the day-long festivities in honor of Father John.

Wishing you and yours
A Very Merry Christmas!!
May God richly bless
you through the coming year!

Regina Hurst (secy.)

Gary and Diane Giuffre and their lovely daughter Genevieve stopped over for a visit in Westcliffe, October 19-21, on their first vacation in colorful Colorado. Gary has for several years been a prime mover for the traditional Catholic cause in the Houston, Texas area. He is President of Traditional Catholics of Houston, Inc. I hope he makes time one of these days to send to the ORCM Headquarters the preliminary work he and Ron Keller have done on a True Mass vs. New Mass filmstrip. As he will attest, I've been prodding them on concerning this project for years. Maybe the time is finally about ripe for such a Catholic educational tool. Now that the word is out . . . "One way, maybe, to put another burr under you saddle, huh, Gary! — Ha!"

November 7, 1977

Dear Father Jones,

We wanted to write and thank you for your kind hospitality on our recent visit to your mountain haven. It is a part of our trip that we will remember as the most relaxing and some of the most beautiful scenery.

We both admire your philosophy on work balanced with relaxation. After visiting your home we can appreciate how it must have a very peaceful effect on you; it did on us during our brief stay.

After we left Westcliffe, we traveled on to Durango, Monument Valley and back to Houston arriving at 9:00 p.m. for Gary to get to work at 8:00 the next morning. We covered a lot of ground (just enough for Genevieve) and enjoyed it all.

Father we look forward to our next visit whether in Houston or Westcliffe. God Bless your work.

Gary, Diane and Genevieve

Recently a traditional Catholic paper (printed in India by Editorial Services Bureau, 1/895 Jacob Road, Cochin - 682 001, India) came across my desk. The articles below and on the next page are samples of its contents.

• • Letter of Advice to Young, Unmarried Catholics. • •

My husband is a non-Catholic (no religion). We were married at a time when a few people in our area were beginning to sense that something was wrong in the Church and in the New Mass. We were counselled by a New Ordo priest before our marriage. I do not remember even once being advised that Catholics should not marry non-Catholics. Which seems logical for that time because the emphasis was then on ecumenicity. There was an assistant priest however, who was very kindly and he did ask me at the time if my husband believed in God. I said 'yes'. He then suggested by my good example, he may be converted.

The reason I am telling you all of this is that I wish to prevent others from doing the same thing. The Holy Mother Church counsels us, very wisely, to avoid mixed marriages because of the danger of losing the faith on the part of the spouse or their children. I married my husband believing he was a ***good*** *moral man (better than most Catholic men I knew). Upon expecting our first child I began to realize why the traditional priest who married us seemed to emphasize that I should be ready to sacrifice. Because it was now that I found out that my husband had lied to the priest before we were married. He did not believe in God and he wasn't going to let our children be baptized or raised as Catholics. In fact he has been very antagonistic towards the religion and me. It has been one tremendous battle since.*

Our marriage is not a happy one, not like a good Christian marriage should be. I have nothing but God's Providence and Our Lady's help to rely on. Seeing that these children get to Heaven is my main concern and I greatly fear for them, especially when their father threatens to teach them to cuss and drink and all the bad things.

I would never have believed that it would turn out this way. And if you are thinking about marrying a non-Catholic, you don't know either what your marriage will be like. So for the sake of your own soul and that of your children — PLEASE DON'T!

TRUE OBEDIENCE

by: Father O. Baker, The Presbytery, Downham Market, Norfolk, PE38 9AB, England

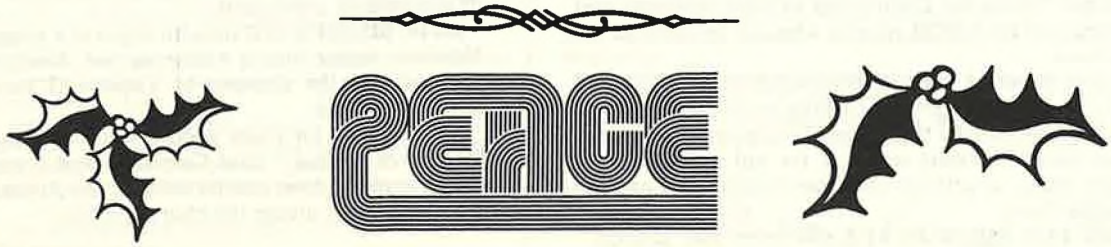
"Original sin, the sin of our first parents, was essentially a sin of pride. When we speak of original sin meaning the effect in us of our first parents' fall, we mean, primarily, our innate tendency to pride. This weakness comes out both in inordinate self-esteem — with a desire for recognition — and also an excessive love of liberty, freedom from authority, independence, and ambition to rule and influence others. The antidote for a too high estimate of self is humility. The virtue which counters our intemperate desire for self-determination is obedience. When we submit, by humility, or obedience, to any fellow human creature, it must always be for God's sake that we do so, if the soul is to benefit. If obedience be motivated by e.g. servile fear, or desire for admiration, its performance will but foster such depraved disposition.

Obedience to the laws of God is absolute and supreme. Obedience to human superiors has necessarily limitations. We are not bound to obey a superior in a matter not within the lines of his authority. For example, parents, although certainly entitled to the submission of the children until they become of age, have no right to command them to marry. Neither can a superior claim our obedience to a command which contravenes a law of higher authority. All authority to which we bow derives from God and cannot be validly used against Him. If an order violates a law of God, is manifestly evil, or, after sincere and adequate soul-searching, conflicts with our conscience, to conclude that we need not obey it, to declare that we have no obligation to obey, is absurd and can be dangerously misleading. The correct inference is that one is strictly and gravely obliged to disobey, for to obey would be sinful.

Lawful human authority is never unlimited. Lawful human obedience is never blind. Blind obedience is not Catholic obedience — rather could it easily be a consequence of lethargy and indifference. The authority even of God's Church is not unlimited. Our Lord's assurance to His Church, "Whatsoever you bind on earth shall be bound in Heaven" was not a factual declaration that authority in the Church could never be liable to any misuse. It conferred a legislative power, delegated a fulness of authority, to be exercised responsibly and within due limits, and in those circumstances its commands would have the same binding force as the laws of God Himself."

"Infallibility, immunity from doctrinal error, does not, according to the Church's definition, extend to the Church's enactment of regulations, to preserve them too from all defect. The Church has never, of course, claimed that it does. The legislation of the Church on liturgical matters, and particularly the Holy Mass, falls under the heading of discipline or legislation, rather than under teaching or doctrine. When Pope St. Pius V finalized the ritual of the Mass of the Latin Rite, he was not defining the truths expressed in its prayers. He was passing a law forbidding anyone to alter these prayers, because these prayers suitably express the major doctrines, defined by the Council of Trent" (Fr. Wathen, 'The Great Sacrilege.' p. 29).

In what circumstances is it incumbent on Catholics to refuse to comply with a directive from those exercising authority in the Church? That such a situation can arise, no informed Catholic denies. A word particularly dear to Catholics, and immensely important to the Catholic Church is — Tradition. 'Holy Tradition', declares the Catechism of the Council of Trent, 'is the interpreter and protector of Catholic truth. Tradition is the body of truths and practices which the Church in the course of time has formed from the original concentrated deposit of doctrines entrusted by Our Lord to the Apostles. Adherence to Tradition has always been a special mark of the Catholic Church. 'The Catholic Church is the one and only Church of Christ'. By reason of that claim, Tradition has always forbidden for Catholics any activity which might weaken or obscure it, like united worship with non-Catholics. So with the Catholic Mass, supremely cherished, solicitously and lovingly built up over the centuries. The Tridentine Catholic Mass is integral and basic to Catholic Tradition because it is interwoven and interdependent with Catholic Eucharistic doctrine. These and other sacred Traditions have been overthrown. The Mass is the most important. It is the Mass that matters. The Traditional Catholic Latin Mass will, you can be completely certain, be restored, and the Catholics now remaining faithful to it will be vindicated by history, in God's own time".



'Jesus didn't know a word of Latin'

State bishops decry traditionalist movement

By THOMAS KOTYNSKI
Tribune Staff Writer

Montana's two Roman Catholic bishops liken the members of the traditionalist movement to the "Old Catholics" who sprang up after the first Vatican Council in 1870.

Second of two articles

Those "Old Catholics" refused to accept the council's doctrine of the infallibility of the Pope and broke off from the church in schism. There are still a few of them in Europe.

The traditionalists quibble with the many changes of the second Vatican Council and because of the actions of their worldwide leader, French Archbishop Marcel Lefebvre, threaten a new worldwide schism. Most noticeably they prefer the old tridentine, Latin mass, banned by Pope Paul VI in 1971 in favor of the "new mass."

The traditionalists mainly argue with the form of the "new mass", sanctioned by Vatican II, and they claim that those changes have been brought about by the church's infiltration by its historic enemies; Masonry, modernism, ecumenism, Protestantism and communism.

An active traditionalist movement has evolved in Montana in the last two years, spearheaded by the Orthodox Roman Catholic Movement with state headquarters in Great Falls, a priest who says daily mass in Latin in Missoula and an active group in Helena. ORCM priests bring the Latin mass to Great Falls six times a year as part of a national circuit.

THE TRADITIONALISTS bristle at being called "old Catholics."

Traditionalist priest Father L. C. Strandenaes of Missoula, who says daily Latin mass there, says there are big differences between the Old Catholics and traditionalists.

The Old Catholics defied the rulings of a council which was speaking in its role as a binding authority, while neither the second Vatican Council now the Pope has chosen to speak "ex cathedra," or from a position of infallibility, on the new mass or banishment of the old mass, he says.

Eastern Montana Bishop Eldon Schuster of Great Falls described the Montana movement as "a very sad thing" and added, "I don't think they really know what they are doing. It is pretty close to schism. It certainly isn't Roman Catholic. If it was Roman Catholic it would be in union with the Pope of Rome."

Schuster and his counterpart for western Montana, Bishop Elden Curtiss of Helena, prohibit the celebration of the traditional Tridentine Latin mass in their dioceses and will not recognize the ORCM priests who say masses on the national circuit.

Each bishop presides over 70,000 Catholics. About one of every four church members in Montana is a Catholic.

Both bishops believe the traditionalist movement is small.

They say that the priests who say the old mass in their dioceses are doing so without their permission and are not recognized by them.

THEY'VE CUT THEMSELVES off from the church," Curtiss says of the traditionalists, noting that the Pope has made some effort to wean them back, most notably allowing for the new mass to be said in Latin and for some of the older priests to say the old mass in private.

Curtiss attributes the schism to "too much change, too fast."

Schuster says the church is getting it from both sides, with the liberals threatening its authority because it isn't changing fast enough.

"The ultimate authority in the church is the Pope and bishops," Schuster said. "Once there is disobedience they cut themselves away."

Neither Schuster nor Curtiss believes that ex-communication is the way to handle the traditionalist movement. Both believe inthe sincerity of most of the traditionalists and for that reason are hesitant to judge their moral standing.

As to the controversy over the old and the new mass, both bishops are skeptical about the tradionalists' knowledge of history.

They say the new mass is more in step with the early church liturgy. They also can cite Latin authorities in support of their belief that the sacred words used to change the water and wine and bread into the blood and body of Christ have not been altered. Curtiss says that the gospels even disagree on the exact words of consecration.

"WHO CAN YOU BELIEVE?" asks Schuster regarding the argument over traditions between the church and the traditionalists "The Holy Father has approved the English version of the new Mass as well as the Latin. It is an old tradition in the church: Rome has spoken. The matter is settled, at least for those who in fact claim allegience to the Pope."

As to the traditionalists' claims that the Tridentine, Latin mass was set in place for all times by Pius V, Curtiss said, "To fixate on a past papcy or past council is to say that the church is not a living organism, but a living museum. Jesus did not know a word of Latin. They (traditionalists) are rejecting my authority and the Pope's. How can you be a member of the church if you don't accept the teachings?"

Curtiss called the chrge that the church has been infiltrated by its historic enemies, "one of the funniest things I've ever heard."

Schuster was skeptical about the reports that the church's hierarchy had been infiltrated by Masons, as has been a traditionalist claim.

"They don't want the church to be in dialog with the modern world," Curtiss said of traditionalist criticisms of its ecumenical movement.

BOTH BISHOPS SEE hopeful signs of a growing church in Montana, rather than a withering one. Traditionalists have claimed that the changes of Vatican II have caused the church to shrink.

"I feel sorry for those people who have found reform in the church painful," said Curtiss. "And I wish it could be easier to make them comfortable in the Roman church. But I can't let them divide the church, either."

Centered in Great Falls and Helena

Traditional Roman movement picks up steam

By THOMAS KOTYNSKI
Tribune Staff Writer

"What in God's name has happened to the Roman Catholic Church?"

That bold question draws readers into newspaper ads announcing that the traditional Latin mass, banned by tthe church, is being offered periodically in Great Falls and Helena.

It is the question which those who have brought that mass back to Montana have answered for themselves.

THEY CONTEND the church has been inflitrated by its historic enemies, such as Masonry, modernism, ecumenism, Prostestantism and communism.

First of two articles

They believe the "new" mass, created in the aftermath of the Vatican Council II, is a false form of worship.

They bleieve that the church hierarchy has abandoned the very receptacle of the faith, tradition.

And, in refusing to recognize the new mass or obey the bans against the new mass, they feel secure in the belief that it is not they who have left the church, but the church that has left them.

They are convinced if there is a Roman Catholic Church any more, it is being preserved by them.

While the many changes occurring in the church since Vatican II have been widely reported by both the secular and religious press since 1962, it is only recently, with the emergence of the French Archbishop Marcel Lefebvre, that the traditionalist movement has begun to catch on worldwide.

Lafebvre has set up the St. Pius X Society, complete with seminaries to turn out traditionalist priests, in the face of admonitions against it from Pope Paul VI.

THE GENERAL BELIEF is that a worldwide schism could be provoked if Lafebvre were excommunicated, an aciton said to be imminent if he attempts to consecrate a traditionalist bishop, thus insuring perpetuation of the traditional movement in his absence.

In Michigan the St. Pius X movement has a seminary which is graduating priests for American churches.

In Montana there is a small, yet strong and growing, traditionalist movement which has taken several forms.

The strongest form is affiliation with the Orthodox Roman Catholic Movement (ORCM) headquartered in Stratford, Conn.

About a year ago Ron Tihista, a Great Falls salesman, was able to bring the ORCM to Montana ORCM provides a traditionalist priest to Great Falls six times each year. He is exploring the possibilities of adding Butte and Missoula to the circuit.

Great Falls area traditionalists with Tihista have found a building at 2020 2nd Ave N., and have converted it into the Immaculate Heart of Mary Chapel, where the masses are held.

TIHISTA IS the father of six daughters and is a strict enough Catholic that he still observes a long abandoned ban against eating meat on friday.

On Sunday s when priests are not available, the traditionalists gather in the chapel to say the rosary and listen to tapes of the mass.

In Helena the masses have been held in a meeting room at Jorgenson's Holiday Motel, using ORCM circuit priests.

There, the leader has been Don Gies, a state emplove from East Helena, also father of six children.

Both men say they long for the day when the Latin mass will be available to them daily.

Masses at both sites are attended by more than 200 people, overflow crowds.

Missoula has secured a priest, Rev L. C. Strandenaes, who was at one time, but is no longer, associated with the ORCM organization. He says Sunday mass weekly at that city's Village Motor Inn. He says daily mass in homes in Missoula.

Strandenaes has received a warning to desist from Western Montana Bishop Elden Curtiss of Helena.

CURTISS HAS told Strandenaes that he will go to Strandenaes' bishop, the bishop of Fargo, N.D., and try to get his authority to say mass revoked if he persists in saying the traditionalist Latin mass.

Strandenaes hasn't decided how he'll answer Curtiss.

Under church organization a priest of one diocese cannot say a mass in another diocese without that diocesan bishop's permission.

Strandenaes has agreed to come to Helena every other week to say a weekday mass.

For that reason Gies has decided to drop Helen's affiliation with the ORCM and remove Helena from the six-mass-a-year circuit.

It has not been decided where Strandenaes will say mass in Helena, although last Wednesday he said it in the East Helena beauty shop, the Chalet, owned by Gies' wife.

Some eastern Montanans travel to Sunday mass in Powers Lake, N.D. where Rev. Frederic J. Nelson has managed to stay in the good graces of his bishop despite continuing to say the traditional Latin mass.

SOME WESTERN Montanans travel to Post Falls, Idaho, where a traditional Latin mass is said each Sunday by a priest who resides there.

Why are people becoming traditionalists?

For Tihista and Gies it was because the many changes.

"I don't know which change it really was," says Tihista, in explaining his decision to quit attending what he now calls the "protestant" Roman Catholic Church. "But we never quit believing our true faith. I guess I quit going to the mass because it was no longer the mass."

Basically, the traditionalists believe the new mass has tampered with the formula of changing bread and wine into the presence of the body and blood of Christ and is therefore invalid, a false form of worship, and by the Church's own traditions, something which, under pain of sin, must be avoided.

They point out the form of the mass was dictated by St. Pope Pius V in the 16th century for all times and not to be tampered with. That form Pius V dictated was nothing more than the mass of the church since Christ's time, they say.

Gies points out that the set form of the mass was written in of all the church's altar missals until Vatican II.

WHAT ABOUT obedience to the ban on attendance at the traditional, Latin mass?

The answer to that, again, lies within tradition, Gies says, explaining:

If the hierarchy speaks and teaches in consistency with the traditions of the church, members listen and obey.

If not, members are instructed to follow the last thing they know to be right.

"You obey God first," says Gies, "and you obey the Pope when he is consistent or speaking ex-cathedra." Ex-cathedra means on matters of faith and morals where the Pope can speak infallibly.

He observes that Pope Paul VI never spoke in such a manner on the new mass, nor did he officially "sign off" on it.

"If the Pope says abortion is to be avoided, we should endorse that position because we know it is consistent with teachings of the church," says Gies. "If the Pope says go to a Protestant church, you don't obey because you know it's not consistent."

Gies adds, "Our goal is to practice the Roman Catholic faith as it was handed down to us."

Tihista says, "If someone from the 16th century was to be awakened from a 400-year sleep and attend one of the ORCM masses here, it would be the same. I've seen people come to our mass and cry because they are so happy."

GIES WONDERS about the logic of banning attendance at the traditional mass when for centuries attendance at that mass and strict adherence to traditions was ordered under pain of sin.

Rather than the traditionalists being in schism, Tihista believes that the recognized church is in schism.

He noted that the church has gone through this sort of thing before and that the minority faction, led by St. Athanasius in the 5th century or St. John Fischer in the 16th century eventually prevailed because they held onto the truth.

He is also upset by the church's stand against the traditionalist movement from the pulpits in the Eastern Diocese of Montana and through the diocesan newspaper, the Montana Catholic Register.

The ORCM literature specifically says it is not angling for schism, nor challenging the doctrine of infallibility or the primacy of the pope.

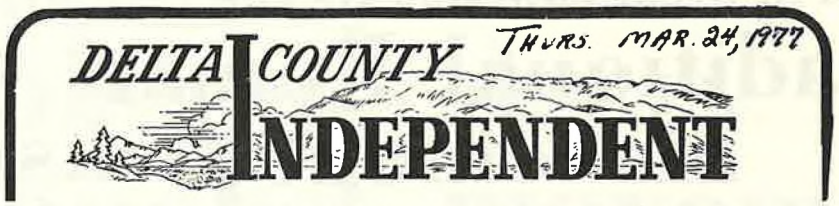
HOWEVER, TIHISTA believes it would be "the greatest thing in the world," if LeFebvre were to be excommunicated, "because it would wake up those people in the middle, who can't make up thier minds. They would be forced to choose."

Those in Great Falls would like to have a full-time, permanent priest to say dialy mass and eventually have a school and traditional nuns and priests to instruct their children. Gies' hopes are much the same. "If we had a resident priest in Helena you wouldn't believe what growth you would see. It would be phenomenal."

Gies and Tihista see themselves in missionary status, holding the true faith and offering to others freely in what appears to them to be a hostile environment.

Next week: The responses of Eastern Montana Bishop Eldon Shuster and Western Montana Bishop Elden Curtiss.

Obedience to the Church



Dear editor:

Not long ago, there was an article in the Montrose Daily Press about traditional Catholics driving as many as 40-60 miles in order to assist at a Latin Mass. The same situation exists here in Montrose, Delta and Mesa counties. Some people are driving those 40-60 miles in order to assist at a Latin Mass here in Olathe too.

This is not being done in defiance of the Catholic Church as the author of the article intimated. May I please explain.

The Catholic Church has required certain things of its members for almost two thousand years: reverence for the sacraments and their integrity, most especially the Holy Eucharist, obedience to the Church and her traditions, teachings, and laws, obedience to the Pope when he is speaking infallibly. There has been very little trouble determining any of these things over the last few centuries — that is, until now.

When the author of the above mentioned article suggests defiance of the Church this is an extremely serious charge to a Catholic. A charge of this nature reflects on the very Catholicity of the Catholic involved.

Traditional Catholics want only to be Catholic, nothing else. When they go to such an extreme effort to attend a Latin Tridentine Mass there must be a purpose.

This Mass has been in existence since the time of the Apostles. Very little has been added — nothing subtracted. In the 16th century Pope Pius V, because of the experimentation with the Mass in parts of the world, in an infallible statement set down for all time the form and exact rubrics to be used in the Latin Rite Mass. Now respect for the Sacraments, obedience to the Church and obedience to the infallible statements of the Pope would require that Catholics not participate in any further experimentation with the Holy Mass.

The question then arises, "what about obedience to the Pope?" The answer is that the Pope must be obedient to the Church and her laws and also to his Papal ancestors in order to be able to require obedience from the ordinary Catholic. Thus St. Thomas Aquinas teaches: "Now sometimes the things commanded by a superior are against God, therefore, superiors are not to be obeyed in all things." (Summa Theologica, II-11, q.104, a.5.) Thus, St. Thomas speaks of "indiscreet obedience, which obeys even in matters unlawful."

Therefore, rather than being disobedient, traditional Catholics are trying to do their best to be obedient to Catholicism.

I hope this clears up any misunderstanding that people may have gotten from that otherwise good article.

As far as the activities in this area are concerned, the traditional Catholic parish of Our Lady Queen of Heaven is sponsoring a lecture by Father Francis Fenton on March 27 in Delta at the High School Cafeteria. Father will hear Confessions at 10:00, say Mass at 11:00 and after a luncheon ($1.25 per person) at 12:00 will begin his lecture at 1:30. Father Fenton will be explaining the position of Traditional Catholics. There will be a question and answer period at the end. All interested people are invited to come at any time during that day.

Mrs. Marion Appelhanz
Montrose

KID GLOVES FOR BISHOPS?

"We all want progress. But progress means getting nearer the place where you want to be. If you have taken a wrong turning, then to go forward gets you no nearer. If you are on the wrong road, progress means doing an about-turn and walking back to the right road; in that case the man who turns back soonest is the most progressive man. There is nothing progressive about being pig-headed and refusing to admit a mistake. We are on the wrong road. Going back is the quickest way on." (culled from "MERE CHRISTIANITY" by C. S. LEWIS)

When I belatedly discovered what had been done to my Church I realized that to remain Catholic I should need a *modus vivendi*. I experienced a crisis, not of faith, but of authority: TO WHAT EXTENT MAY I BE COMMANDED?

Christ founded the Catholic Church to preserve unchanged and *in toto*, His doctrine, His revelation, especially His sacramental system, above all His worship—His Sacrifice of Calvary. His Church cannot err or teach error in these dogmatic or moral fields. But individual popes HAVE erred (though not *ex cathedra*) in just these matters, as have properly convoked Councils, even "dogmatic" Councils.

I have resolved my crisis: I CAN BE BOUND TO NOTHING NEW. If salvation was available to my grandfather and his grandfather it is available to me in exactly the same way. No new requirement can be imposed on me; nothing they had can be taken from me; or the entire structure becomes suspect. I am required to believe in the Communion of Saints, not to believe or obey authorities that preach, suggest, command, or pretend to command nonsense and contradictories.

But, I am told, I must accord due respect to my superiors, my bishops, my pope. My insults usually accompany the third or fourth presentation of refused truth. I insult these men that misuse their office to rob the faithful as a TACTIC. Nothing else appears to have made an impression; I MUST shock. I did not start out with this attitude—this REACTION. No one ever hung on episcopal or clerical words more than I. No one, consequently, will note the changing shades of meaning, the loosened tempo of the soft accompaniment, more than I. I present nothing that Christ and His Church have not presented. If these modernist bishops and priests refuse THAT presentation, obviously I must try another.

If any of these bishops could beat down my arguments they would have done it with gusto long since. Even the few brash enough to try to uphold innovation abruptly refuse to continue correspondence when their defense collapses. Can I respect men too ignorant, too cowardly, or too hypocritical to fill their office?

Some excuse the bishops: they could not foresee the results of their experiments. But they had no right to experiment—no right to back off Christ's mandate to teach all nations. HE never said: "Learn from all nations and their false gods! Apologize to all because they have refused, reformed, or left Me." Now that they have seen the already disastrous short-term results, only obstinacy in error, ridiculous pride, or absolute and culpable inertia can explain the bishops' continued toleration. All the bishops at Vatican II know that collegiality was refused any basis in tradition or Scripture by the Roman experts. All know they are individually responsible for their respective dioceses, where each ordinary, not a majority or unanimous vote of a programmed episcopal conference, is the teaching authority. They accepted and cannot escape this responsibility. If anyone leaves the Church over unnecessary changes the diocesan bishop who permitted these changes is responsible. He will not escape the same hell as his victims. Shall I respect him there, too?

We are all saved through the Catholic Faith. Being Catholic, we shall receive short shrift at our particular judgment for pleas of ignorance. How will our "educated" bishops fare? We—and they—are bound to inform ourselves. Tertullian said it nearly eighteen centuries ago, nothing new is Catholic. ". . . .all baptisms, spiritual gifts, martyrdoms, were in vain until Marcion and Valentinus appeared at last!"

Yet priests who tolerate the most arrant nonsense of the modernists berate me for leading Catholics astray, for raising doubts, for criticizing the pope. Insofar as I lead Catholics, I lead them astray to what Catholics have everywhere and always believed and practiced. Doubt is created by change, not by adherence to beliefs and practices that Catholics have never doubted. Nor would it have occurred to me to criticize a pope who behaved like a pope. To accommodate Christ's Church to this age—or any age—does not become Christ's vicar. Did Christ accommodate to His age? Did His Church spread and grow by offering incense to Caesar?

A Tremendous Finish to A Tremendous Pamphlet

Under the aegis of the Catholic Center for Creation Research, Professor Wallace Johnson has published "The Case Against Evolution," an unanswerable case which I recommend to all. Through fifty-eight pages he explodes base after base purporting to legitimize evolution. Finally he writes "WHY WE MUST FIGHT THE THEORY OF EVOLUTION" which I have paraphrased:

Among the mightiest weapons in Lucifer's arsenal is a myth, put forth seriously though preposterously as "science." He trapped our first parents with pride. He traps modern men with an odd inversion of pride whereby they glory in the basest of bestial origins and boast of their "advancement."

Acceptance of the theory of Evolution destroys Christianity. A process of mindless chance replaces God the Creator. Thus no absolute moral authority exists. Who will obey a non-existent?

No laws, no violations! No sin—especially, no original sin. From what, then, did Christ redeem us? Christianity becomes a useless fraud.

The surest way to lose original sin is to get rid of original sinners (and their tempter as well; no God, no devil). Adam and Eve become an allegory to cover the infinitely complicated miracle of blind chance, the simultaneous mutation of one human race from clans of beasts. This *polygenism* richly merited Pope Pius XII's condemnation (*Humani Generis*).

Without original sin

1) Baptism has no meaning.
2) Redemption is unnecessary.
3) What IS the Immaculate Conception?
4) Genesis is a fable which must yield to "science."
5) When part of the Bible is untrue, what supports the remainder? All doctrine based on Scripture loses its foundation. Christianity declines with Evolution's advance.

Teilhard de Chardin's "theology" has re-cast Catholic doctrine to "fit" Evolution. The Church has placed against his doctrines 1) HUMANI GENERIS by Pope Pius XII (1950), 2) a *Monitum* of the Holy Office (1962) warning against Teilhard's grave errors and their propagation, 3) Decree of the Holy Office (1957) forbidding his books in Catholic libraries and their sale in Catholic bookshops. These documents remain unretracted and unmodified.

Two Jesuits have written "The Theology of Evolution," a book which supports and cites "evidence" for Evolution, turns original sin upside-down to suit Evolution and devotes a chapter to "the evolutionary vision of Teilhard de Chardin." It states that "Pius XII in *Humani Generis* could have made a mistake," refers to "the censures of *Humani Generis* on polygenism," and concludes: "we think that the question of polygenism, with all due respect to *Humani Generis*, may be treated as an open one." But it argues against the Special Creation of the human soul—that would require a miracle, and miracles are unacceptable.

IF EVOLUTION IS REALLY TRUE (which would indeed be a miracle in the face of astronomical odds) THEN THE CATHOLIC FAITH SIMPLY *MUST* BE CHANGED.

Therefore, TO DEFEND THE FAITH WE MUST DEMOLISH THE THEORY OF EVOLUTION.

And WE MUST DEMOLISH EVOLUTION ON ITS OWN CHOSEN GROUND, SCIENTIFIC CREDIBILITY.

If we can demolish Evolution the TEILHARDIAN CHURCH falls with it.

And then the FAITH of our FATHERS is restored. —So far Professor Johnson.

The Faith of our Fathers centred around the Mass and Sacraments of our Fathers. These, like the doctrine, are gone through application of the same theory of Evolution, the same weapon of the same Lucifer. It will not suffice to bring back the Faith without the Mass and Sacraments which nourished it.

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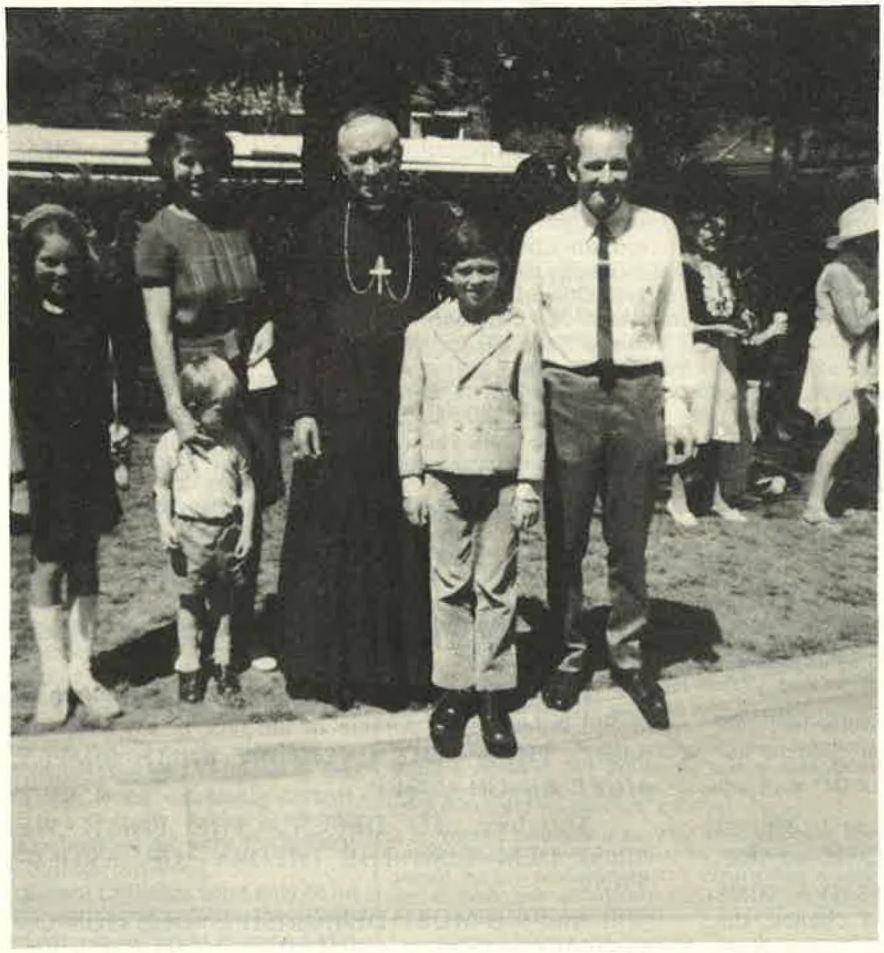
continued from page 2

Father Fenton and Father McKenna, O.P. have, in the ORCM NEWSLETTER (reprints available from the O.R.C.M., P.O. Box 542, Stratford, Connecticut 06497), written clearly and to the point concerning the "great apostasy" in the Establishment Catholic Church, which apostasy has generated the necessity of a movement such as ours to help preserve the Catholic faith, the true Mass and all the invaluable spiritual treasures that are entailed with Christ's true Church. Everywhere, where Father Fenton is delivering his most informative, dynamic lecture on the current Catholic situation, scores and hundreds of interested people are showing up, listening, reading and joining with us.

It probably shouldn't need to be said, yet probably should, that all these new and widely scattered groups of informed and united traditional Catholics have need of faithful, dedicated Catholic priests and nuns to assist them in their spiritual and educational needs. Most of them are lucky to see a priest (who has not joined or who has withdrawn from the apostasy) once every two months. They see a true nun even less often. So if you are a priest or nun who still believes, dresses and acts like a genuine Catholic, why don't you get in touch with us and give us a hand as your situation and health will permit. Or if any of you fine readers know of such priests or nuns, be sure to do all you practically can to persuade them to get in touch with us, check us out and add their God-given gifts and abilities to our organized effort where they are needed and, dare I say, will be so much more effective in promoting the Kingdom of God and His Justice.



Archbishop Marcel in Australia with the Yves Dupont Family. Mr. Dupont has since died of cancer. He was the admired editor of WORLD TRENDS, one of the first and finest traditional Catholic papers in the English speaking world. As we go to press, I'm told that Archbishop Lefebvre has announced plans for a new major traditional Catholic seminary in the United States. He made the announcement while in this country on November 6th to bless a Society of St. Pius X Chapel on Long Island, New York.

Let heresy come to us from whatever spokesman it may, however exalted he may be, the problem is the same for the salvation of our souls. In this regard, there is among many faithful Catholics grave ignorance concerning the nature and extent of the Pope's infallibility. Many think every word coming from the Pope's mouth is infallible.

On the other hand, it seems to us much more certain that the Faith taught by the Church for twenty centuries can contain no errors than it is absolutely certain that the Pope is truly Pope. Heresy, schism, ipso facto excommunication, invalidity of his election are all causes from which it may sometimes result that a Pope has never been or is now no longer Pope. In this case, a very exceptional one, of course, the Church would be in the situation she experiences after the death of a Sovereign Pontiff.

For a grave problem does, after all, confront the conscience and Faith of all Catholics since the beginning of Paul VI's pontificate. How can a Pope, true successor to Peter, assured of the assistance of the Holy Ghost, preside over the destruction of the Church, the deepest and most extensive in Her history, in so short a space of time, something which no heresiarch has ever succeeded in doing?

This question must, indeed, be answered some day. But leaving the problem to theologians and historians, reality constrains to answer practically in accord with the counsel of Saint Vincent de Lerins:

"What, then, shall the Catholic Christian do if some portion of the Church perchance detaches itself from the communion of the universal Faith? What other choice can he make but that of preferring to the gangrened, corrupted member the body as a whole, which is healthy? And if some new contagion attempts to poison, no longer a small part of the Church, but the whole Church at once, then his great concern will be to attach himself to antiquity, which, of course, can no longer be led astray by any lying novelty."

We are, therefore, quite decided to continue our work of restoring the Catholic priesthood, come what may, in the conviction that we can render no better service to the Church, to the Pope, to the Bishops, and to the faithful. Let us give Tradition a try!"

Archbishop Marcel Lefebvre

The above is part of a statement of Archbishop Marcel Lefebvre made on August 2, 1976 to "LE FIGARO", which published it on August 4th. It was reproduced in "ITINERARIES", issue of September/October, 1976, PP. 276-281.

Dorothy & Tony Wachter photo of themselves and some of the "Falkenberg Clan" at the home of Frances Byrne in Silver Cliff, Colorado —— the middle of June 1977.

Someone got a good photo of the action during the baseball game at Our Lady of Victory parish picnic at an Aurora, Colo. park last summer. Baseball has always been one of my favorite sports.

Tony Wachter, Evie Miller, Vivian Jones, Father Dan, and Eddie Jones at lunch time on a June 1977 day high in the Sangre de Cristos.

My dad & I holding two dandy cutthroat trout from Horseshoe Lake, which we thought had winterkilled the year before. Obviously there were some nice ones which had survived!

Mt. Blanca is in the center. Lily Lake is hidden in a canyon just to the right of it.

Ol' Zeke making his way up the road to Lily Lake. It takes a good hour to drive the last five miles, as the road gets rather rough and winding at times.

Zeke parked on the road to the Singing River Ranch and to the Lily Lake trail at the headwaters of the Huerfano River in the beautiful Sangre de Cristo mountains.

Smiling ORCM leaders in the Philadelphia, Pa., area, after hearing, live, Father Fenton's excellent lecture advertised below.

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